

A
SERMON
AT THE
FUNERAL
OF

Mr. CHRISTOPHER GLASCOCK,
The late Eminent School-master
Of *Felsted* in *Essex*:

Preached there *Jan. 22. 16⁸⁹₉₀*.

By WILLIAM SHELTON,
Rector of *St. James* in *Colchester*.

L O N D O N,

Printed for *N. Baret* at the King's Arms, and
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To the Right Hon^{ble}

A

THE HOUSE OF COMMONS

AND

THE SENATE

OF

THE PROVINCE OF MASSACHUSETTS

IN SENATE

OF RECORDS

27... 177

BY WILLIAM STEVENSON

RECTOR OF ST. JOHN'S COLLEGE

LONDON

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To the Right Hon^{ble}

DANIEL,

Earl of NOTTINGHAM,

Lord Finch of Daventry;

Principal Secretary of State, and
one of his Majesties most Honourable Privy-Council.

MY LORD,

THAT good Man, whose Memory these Papers endeavour to preserve, was so well known, and so much in your Lordship's Favour, that were not the Character they give him, so disproportionate to his Merit, I should not doubt of a candid acceptance of them.

Perhaps it was one Instance of his Modesty, in his valuation of himself, that he would design me to this Service, who, he knew would rather under-rate than flatter him.

The Epistle Dedicatory.

I humbly present what I have done, to you Lordship's Patronage; who finding leisure (amidst those Public Cares, whereby you serve their Majesties, and oblige our Church and Nation) to consult the future flourishing Condition of that long famous School, by taking care for a fit Successor, that may deliver Posterity from suffering loss by the death of Mr. Glascock; will also vouchsafe to be a Patron as of the Concerns of the succeeding, so also of the Name and Memory of the dead Schoolmaster. And for his sake will pardon this presumptuous Address of his Friend.

Colchester,
April 4.
1690.

May it please your Lordship,

Your Lordship's most Humble

and most Obedient Servant,

WILLIAM SHELTON.

A
S E R M O N

At the FUNERAL of
Mr. CHRISTOPHER GLASCOCK.

1 T H E S S. iv. 17.

— *And so shall we ever be with
the Lord.*

WHEN Friends take leave of each other, their parting is more or less solemn, as they apprehend the length of Time before they shall meet and embrace again. Therefore is the separation, which Death makes between Friends, of greater consideration; because there will be no return of those that are departed and gone before us: *We shall go to them, but they* 2 Sam. 12. 23. *shall not return to us.* Yet even this parting is not altogether hopeless; and they who think so,
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do not well understand the Doctrine of the Christian Religion.

Such there were amongst the *Thessalonians*, Men not sufficiently instructed in the Doctrine of the Resurrection. To whom therefore St. Paul applies himself in the 13th verse of this Chapter, *But I would not have you to be ignorant, Brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope.* It seems there were some in that Church not well informed about the State of the Dead, and what was to follow after Death: Therefore in the next Verses he establishes the Doctrine of the Resurrection.

Ver. 14. *For if we believe that Jesus died and rose again; even so them also which sleep in Jesus, will God bring with him.*

Ver. 15. *For this we say unto you by the Word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep.*

Ver. 16. *For the Lord himself shall descend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God; and the Dead in Christ shall rise first.*

The World will last to a certain period of Time, and then the End of all things will be at Hand; when all the Negotiations and Correspondencies of this Life shall cease. The Son of Man will come from Heaven in Power and great Glory: when they, who shall be then alive,
 1 Cor. 15. 52. *shall be changed in a moment, in the twinkling of an Eye.* They shall not go so leisurely through a long

of Mr. Christopher Glascock.

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long stage of Death, as they whose Bodies are committed to the Grave, and resolved into their first Dust: but they shall be as effectually changed from a mortal and corruptible State, as they who after a long corruption are raised out of the Grave. Yet shall they not prevent or get the start of them who have been long dead.

For then shall the Trump of God sound: then shall the Voice of the Archangel alarm, and put Life and Motion into dry bones, and summon together all that have been dead from the beginning of the World, and all that shall be then found alive, to attend the Lord *Jesus*, who shall come to judg the Quick and the Dead. And when all are *together caught up in the Clouds, to meet the Lord in the Air*, as the beginning of this Verse speaks; then shall every Man be judged according to his Works. They who have done Evil, shall be punished with *everlasting destruction from the Presence of the Lord, and from the Glory of his Power.* 2 Thess. 1. 9. And when *workers of iniquity* are so commanded to *depart from him*, Luke 13. 27. then they who have done good, shall have the Reward of their Labours in his presence, where *there is fullness of Joy*. And this is the account given of their Happiness and Glory in these words. *And so shall we ever be with the Lord.* ἔτι πάντες σὺν κυρίῳ ἔσμεθα.

I do not love nor use to be nice or curious in making particular Observations from particular Words. But because, according to the number of the Greek words, four things are here plainly

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ly either supposed or expressed, I determine myself to that number.

We shall *be*.

We shall *ever* be.

We shall ever be *with the Lord*.

And with relation to the former words of the Verse, We shall *so ever be with the Lord*.

So that these Four Heads of Discourse, shall comprehend what I have to say to these words.

1. It is here manifestly supposed, There is a future State; *We shall [be] after death*.

2. The duration of this State is Eternal. *We shall [ever] be*.

3. The state in which we shall thus for ever continue, is described (so far as concerns holy Men) by *being with the Lord*; and elsewhere, by being *present with the Lord*.

4. This shall be after the Quick and Dead are united in one Body, to meet our Lord *Jesus* at his second coming, so as we then meet, *so shall we ever be with the Lord*.

First, We do not perish when we die. We remain in being, when the Union of Soul and Body is dissolved; the Soul remains, and the Body shall in due time be reunited. We die that we may live again. There is a Future State, a Being, and a Life after Death.

Though

Though it be no sufficient excuse for Ignorance, yet it may suggest this pious Meditation to us, to bewail the wanton abuse of Knowledge, or the means of Knowledge; if we consider, that in this Age of Light and Improvement, there are Men, who to outward appearance seem to profess Atheism, with greater and more avowed confidence, than other Men dared to do in former Ages of Ignorance and Superstition. There was one or two suspected of old among the *Athenians*, but they were scorned and reproached, as unworthy of the Reason that was planted in them. There may, at other times, have been some *Fools who have said in their hearts, There is no God.* But I question whether till this Age, prodigious for Wickedness and Debauchery, there have been any such number of Men as of late days so profligately bold, as to make it the ordinary entertainment of Life, to ridicule Religion, and laugh at the Notion of a Deity, and explode the Existence of Spirits, and the Immortality of the Soul, as idle nonsense. Psal. 14. 1.

That there have been such, who have so seemed to be Atheists, I nothing doubt. But whether any considering Man did really, and unfeignedly, and confidently believe that there is no God, and that there will be no future State; this I confess I very much doubt. And there is the greater reason to think there never were such; because some of those whose vicious Inclinations have led them, first to wish, and then to desire, and then to hope, and it may be.

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be to think, that nothing remained after this Life; when it has pleased God to bring them to a better Mind, they have acknowledged, that they did not find it an easy thing, quite to extinguish the Notion of a Deity out of their Minds. Whatever some Men may have thought, thus much is certain; That no Man can demonstrate this Negative, that there is no State after this. And then this is also certain; if it be but possible, if it may but reasonably be suspected, that we do not perish when we die, it is perfect madness and inexcusable folly to live as if there were no after-State, and to lay no foundation for an happy Eternity.

I Cor. 15. 14.

Acts 17. 18.

As for us, who believe what we profess, it lies as the very foundation of all our Religion: The Being of God is supposed in all the Exercises of our Devotion. And the Immortality of the Soul, and the Resurrection of the Dead, and eternal Judgment, are Doctrines that do so much uphold all the other Articles of our Christian Faith, that otherwise *our Preaching would be vain, and your Faith would be vain.* Nor does our Religion in these things impose upon our Understandings, and teach us to believe without Reason: for this has been the common sense of Mankind. The Doctrine of the Resurrection was indeed new and strange to the Heathen Philosophers; and they seemed to look upon *Ἀνάστασις* as a kind of a God or Goddess, which the Apostles preached together with *Jesus.* *He seemeth to be a setter forth of strange Gods, because he preached unto them Jesus and the*

the Resurrection. But our continuance in a future State was so incorporated in the belief of the Heathen Philosophers and Poets, yea of their Orators and Historians too, that we may well say, it is a Doctrine agreeable to the Reason of Mankind.

Some Men may have expressed this Belief upon insufficient or doubtful Motives: as, the preexistence of Souls, and the imagined appearances of departed Spirits. But that the Soul of Man is of a separate Nature, and capable of Existence separate from the Body; that it is of that quickness and Activity as not to sleep, or die, or turn to corruption with the Body, has been generally and firmly believed. And together with the more rude and imperfect Notices that Heathens, by the Light of Nature, have had of these things, our Christian Religion both confirms us in the Truth of it, and directs us rightly to understand the importance of this Truth; and also reveals further, that our Bodies, as well as Souls, shall receive Life from him who is the Fountain of Life.

Post mortem nihil est, ipsaq; mors nihil

Senec. Troas.

May be a good Verse, but it is a very bad Sentence. To believe that nothing remains after Death, is an error, which if nothing else can correct, yet at length the experience of a future State (when it shall be too late) will teach Men, that it had been safer and wiser to have believed it, while they had time to make preparation for it.

This

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This is the first Observation I make from these words: We shall *be* after death. We are not then dismiss'd and resolv'd into our first Nothing. Our Existence continues, and our Life continues. And that it may appear how much we are concerned to live with relation to that future State, that we may not neglect it because of its futurity, as if it were not worthy of our present care, we are further instructed from these words, that there is nothing in this our momentary Pilgrimage, that deserves a settled Thought, or a fixed Affection, in comparison of that long and never-ending State. For so we here read, that we shall *ever* be.

Whence I consider,

Secondly; *The future State is an Everlasting State.* Nothing is long that has an End. We linger out in this World some sixty, or some eighty, and some very few near an Hundred Years: and the greater number drop off sooner, even in the Bud or Blossom. But if we could live a Thousand Years twice told, when it is once past, it will be but as yesterday, when we compare it with a long Eternity. That is a Duration that swallows up our Thoughts, and by the unboundedness of it, makes us poor and short in our conceptions of it. We see an end of all Perfection. All that we converse with, is finite, and it is difficult for our narrow Souls to comprehend what it is to live for ever. Hereafter we shall better understand what we now believe: but we believe it, because we are
so

so taught. As by our Reason ; That that which cannot be corrupted or subject to Decay, must remain incorruptible : so by our Religion, we have *Life and Immortality brought to light through the Gospel.* We are now immeasurably solicitous about an Inch of Time, whereas St. Paul by the shortness of our time would perswade us to be more indifferent about the Affairs of this Life. *This I say, Brethren, the time is short : It remaineth, that both they that have Wives, be as tho they had none ; and they that weep, as though they wept not ; and they that rejoice, as though they rejoiced not ; and they that buy, as though they possessed not ; and they that use this World, as not abusing it ; for the fashion of this World passeth away.* But when shall we be suitably affected towards a future State ? Are we loth to venture the Concerns of a few days, and shall we put eternal Salvation to the venture ? It would be an easier thing for Men of corrupt Minds to live, and much easier to die, if Happiness and Misery both died with us. But we are now in a tendency to another Life, and as our Preparations now are, so will our State then be. My Text indeed speaks of nothing but a joyous Eternity. *We shall ever be with the Lord.* But all those that live for ever, shall not find this true. A great part of Mankind shall be cursed, and commanded to depart from God. The same Lord Jesus who is here said to take holy Men to be for ever with himself, in the next Epistle to these *Thessalonians*, has his coming described in other terms ; *The Lord Jesus shall be revealed from Heaven, with his mighty Angels,*

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2 Tim. I. 10.

1 Cor. 7. 29.

2 Theff. I. 7, 8.

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REV. 6. 16.

Angels, in flaming Fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. There is everlasting Death, as well as everlasting Life: and they who trifle away their time in this World, without performing the Conditions upon which eternal Happiness is promised, will find it to their astonishment true; when though they call for the Rocks and Mountains to hide them, yet the great Day of God's Wrath will come, and they shall not be able to stand.

Wherefore, happy they of whom these words speak; who, when they are called to meet the Lord in the Air, shall never depart from him. Which according to the tenor of the Scripture, cannot be the Portion of all Men, therefore there can be no difficulty or doubt in restraining my Third Observation to holy Men.

Thirdly, *After Death, all the holy People of God shall for ever be with the Lord.* I confess these words do not assure us, that immediately after Death our Souls shall be translated to Glory and Happiness; but only tell, what shall befall us after the Resurrection: It is now 1600 Years and upwards since this *Epistle* was written, and yet the end of the World is not come: And when it will come, none of us knows. How long soever it may be, it is but a small space of Time in comparison of Eternity; and therefore it being otherwise certain, that our Souls do not sleep in the interval, between the Death and the Resurrection of the Body; I consider it now without any distinction, and express it indefinitely of the future State. Then
holy

holy Men shall ever be with the Lord.

So has our Blessed Saviour assured us, *If any Man serve me, let him follow me; and where I am, there shall also my Servant be.* Again, *In my Father's house are many Mansions: if it were not so, I would have told you; I go to prepare a Place for you. And if I go and prepare a Place for you, I will come again and receive you to my self, that where I am, there ye may be also.* And the same assurance we have from other Texts in other Phrases. Now what it is to be with the Lord, is not easy for us, in this present State, fully to say; But sure we are, it describes a very great and happy State. And we may, in the consideration of it, join some other Texts compared together with those I have named, out of the Gospel of St. John; *We are willing rather to be absent from the Body, and to be present with the Lord.* Now we see through a Glass darkly; but then Face to Face. *His Servants shall serve him, and they shall see his Face. In thy presence is fulness of Joy: at thy right Hand are Pleasures for evermore.* And one place more particularly describes the Glory of our Bodies; *Who shall change our vile Body, that it may be fashioned like to his glorious Body.*

So then, to be with the Lord, is not to be advanced only to a proximity of Place, but there is an Affinity, a nearness of State, a resemblance, and a participation also of that Glory and Happiness in which our Lord is. Now let us consider a little. Holy Men shall ever be with the Lord; that is, they shall be exalted to Honour and Glory as our Lord is: Not in the

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John 12. 26.

1 Cor. 15.

Mat. 13. 43.

Mat. 25. 34.

same degree, for of that we are not capable, but in our Measures, and according to our Capacities; This it is to be where Christ our Lord is, To be honoured of his Father, and our Father; *If any Man serve me, him will my Father honour.* The honour that our Lord Jesus did to our Nature, in becoming Man, shall then redound to our Persons; we shall be taken up to be with God. He who is set down in the Throne of his Glory, will ennoble and raise us, so that even our Bodies, that are sown and laid in the Grave *in dishonour, shall be raised in Glory.* The difference between Beauty and Deformity is esteemed considerable in this Life; but the reflections that will beam upon us, in that glorious State, shall, beyond what we can now conceive, dignify our Persons. That which now turns to Dust and Ashes, shall be transfigured, and the *Righteous shall shine forth as the Sun in the Kingdom of their Father.* God has now honoured Man, by making him an excellent Creature, fit to govern the rest of the Creation, if he could but govern himself: but we are now in a very low form of excellence in comparison of the Honour and Dignity which our Lord Jesus will put upon us when he calls us, as the *Blessed of his Father, to inherit a Kingdom prepared for us.* Therefore is that which we shall be possessed of called Glory, *a Crown of Glory, a Kingdom, an Eternal weight of Glory.* In comparison of which all the Sceptres and Crowns of this lower World are Trifles and Toys, and not worth looking after.

But again, To be with the Lord, is to be delivered

livered from all the Encumbrances, and Necessities, and Perplexities of this present Life: to be raised to *fulness of Joy, and Pleasures for evermore.* To be secured from all Wants and Weaknesses, from Sins, and Sorrows, and Fears; from the Devil, and Hell, and Death; from whatsoever would disturb and dissatisfy. To be with the Lord, is to have the Lord for our God, and to dwell with us: and the consequence of God's dwelling with us is, as is described, *God shall wipe away all Tears from our Eyes, and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain; for the former things are past away.* Rev. 21. 4. The Imperfections of this State shall pass away, and the Necessities of it too. We shall no more hunger nor thirst; no more be solicitous what will become of us; no more amused and frightened with Wars, or rumours of Wars; no more in danger of Plots and Conspiracies; under no discontent for decay of Trade, or loss of Friends; under no pains of Body, nor trouble of Mind; beyond the reach of Sicknes and Diseases, and effectually secured from all disturbing Accidents. Yea, and beyond all this which is but the absence of Misery; to be with the Lord, is to *be in our Father's house*; in those pleasant Mansions where Peace and Joy dwell, and triumph; where the Eyes of our Understanding shall be inlightned and inabled to take a full view of the ravishing Beauties of Truth and Goodness, which are too dazzling for mortal Eyes; where our Wills shall be reduced to a sweet and blessed compsure, and our Affections centred and united in God
and

Ephes. 3. 19.

Psal. 73. 25.

Heb. 12. 23.

and Goodness, and filled with those Ardours, of which we are not now capable. But when we are *filled with all the fulness of God*; when we shall know, and see, and adore, and magnify God the Father, the Son, and the Holy Ghost, for bringing us into eternal Glory: when we shall be past the Dotages of this present Life, and shall *have none in Heaven but God*; when we shall have gathered up the wandring Powers of our Souls, and fixed them upon God the Author, and the Object of our Happiness; Then shall we find words fit to express those incomparable Attainments, about which we do now but chatter, and give imperfect accounts of, as Children do, when they talk of Mens Affairs.

But when we shall be with the Lord, we shall then understand the happy change of our Society. We now converse with Men of variable Tempers, of difficult Passions, of contradicting Interests, of ungovernable Lusts; so that a solitary Wilderness is many times more desirable than such unacceptable Company. But when we shall be with the Lord, we shall also be with the *Spirits of just Men made perfect*; with Men refined and purged from Dregs and Dross, from all that would abate of the purity and sincerity of Pleasure, that we shall there enjoy from suitable Correspondencies.

In a word, *To be with the Lord*, is to be perfectly happy. And that the fore-thoughts of an End, may not disturb the present Enjoyment, We shall be *for ever* with the Lord. We shall not enter upon Possessions to be ejected again, but

but shall receive a Kingdom that cannot be shaken. We shall find a Treasure that fails not, a lasting Glory, a perpetual Spring, a never-dying Happiness, Joys that will not wither or decay in sixty or eighty Years. And many times a great deal sooner the Pleasures of this Life have no relish in them, but all our remaining Days are Evil, in which we say, *that we have* Eccles. 12. *no pleasure in them.* But the duration of the Happiness of Heaven, does not waste or diminish it: It remains fresh and flourishing, and full of satisfaction. We shall *ever* be with the Lord, so as never to desire to change our Place or Company. We shall never be weary of what we do, nor of what we enjoy. And there can no addition be made to this Happiness, but by a consideration that we shall not enjoy it, as single Persons by our selves alone, but all holy Men who are called together shall be equally in his Presence; and if not equally, yet fully as happy as their Capacities will admit.

Fourthly, Which is the 4th thing I have to consider from these words; *So shall we ever be with the Lord.* ^{ἑως} So, after that manner, with reference to what was before said: *We which are alive, and remain, shall be caught up together with them in the Clouds to meet the Lord in the Air, and so shall we ever be with the Lord.*

That every holy Man and Woman shall have a distinct knowledg of, and a particular correspondence with every other Member of the same Triumphant Church, I do not define: But that

that there shall be a Knowledge of, and converse with one another, we may very reasonably believe, when we consider, That it is a great part of our Comfort and Content now, to enjoy the society of our Friends. And it cannot be thought, that that blessed Company will derogate from, but will rather add to each others happiness. To the torment of wicked Men, they shall see who are admitted into the Kingdom of God : *There shall be weeping and gnashing of Teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and you your selves thrust out.* And why should it be difficult to believe, that they who are there, shall see and know one another? And it follows in the same place; *And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God.* In the verse of my Text, it is said, they shall meet together. They shall all meet the same Lord, and partake of the same Happiness, and join in the same Songs of Praise and Triumph. And who can think, when they are called together to meet their Lord, that they shall then be separated, and know nothing of one another's particular State? No sure; The Communion of Saints will be perfected in Heaven, So shall we *ever be with the Lord.* So in Company and Consort, so as to be together loving one to another, as well as loving God, and making accessions to each others Happiness, by being so far ever with the Lord.

Luke 13. 28.

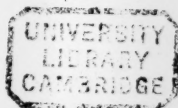
Verf. 29.

From

From this account of these words, I might make divers Inferences. I take up with Three.

1. If Holy Men shall be thus for *ever with the Lord*; then we may be content to wait with patience for a compleat Happiness till that day comes. If it please God to exercise us with Sorrows and Troubles in this Life, we must remember, it is *the Kingdom of God* to which Acts 14. 22. we are passing *through these many Tribulations*. All the Afflictions of this Life cannot make us thoroughly miserable, not finally miserable; we are able to see through them to what is reserved in the Heavens for us. When we are for ever with the Lord, we shall never be diverted or disturbed, or called off from the continual enjoyment of that fulness of Joy; we cannot be for ever miserable. Afflictions are but for a while, and in comparison of Eternity they endure but for a moment. But when all these Clouds are blown over, then at the Morning of the Resurrection, there will open upon us a Glory brighter than the Noon-day Sun; A Glory that will never set or fade: Because our Lord will one day take us to be so near himself, we ought to be well content, whilst we are here in the Body, to be exercised as it shall please the Wisdom of God.

2. *We shall ever be with the Lord*: but this is not the portion of all Men, as has been already said. And besides the concurring Testimony of the whole Scripture, the next *Epistle* tells us what will become of wicked Men at the second coming of Christ. Wherefore this Exhortation



John 12. 26.

hortation has here a proper place ; that we would so live now, as that we may hereafter be for ever with the Lord. And that I express in the words of our Saviour ; *If any Man serve me, let him follow me ; and where I am, there shall also my Servant be.* There can be no hopes of being hereafter where our Lord and Master is, unless we now follow him by Obedience to him and Imitation of him. He is our Lord, and as such, he has in his holy Gospel given us incomparable Precepts for a good Life ; and to encourage our Obedience, he has confirmed and explained these Precepts, by his own most excellent Example. If we follow him in the Temper of our Minds, and in the Holiness of our Lives, he will take us up to be with himself ; else, if we expect the Reward without doing our Work ; if we presume upon the fulfilling the Promise, when we will not obey the Command ; if we trust we shall be Happy in Heaven, though we will not be Holy upon Earth, we deceive our selves, and ruin our selves by that deceit. Nothing impure shall enter that Holy Place. We shall never be fit to be admitted into the presence of an Holy Saviour, to see the Face of an Holy God, unless we our selves be also Holy.

Heb. 12. 14.

The excellency of an Holy Life makes it very reasonable, but the hopes of Happiness makes it very necessary. All workers of Iniquity shall be commanded to depart from God. *Without Holiness no Man shall see the Lord.* If we be ashamed of Christ and his Commandments here, he will be ashamed of us then, and will send

send us to our proper place: wherefore as we desire the End, we must use the Means, we must live *soberly, righteously, and godly in this present World*, for that is the only way of being for ever with the Lord for the time to come. Titus 2. 12.

3. From hence appears the reasonableness of the exhortation in the next Verse. *Wherefore comfort one another with these words.* And of that before; *I would not have you ignorant concerning them which are asleep, that ye sorrow not, even as others which have no hope.* Vers. 13. Our Holy and Religious Friends, whom Death takes from us, are not lost; they are gone before us to a better Place, and to better Company. And by what we read in this 17th Verse, we know where to find them, if we follow them after such a manner as that we may overtake them. They are taken from us, and according as we needed or delighted in their Company, our loss may be the greater in their absence. But if they were our Friends, it does not become us to grudge them their Happiness. They are now with the Lord, in the presence of God and of Jesus Christ, whither we shall e're long be taken, if we be followers of them *who through Faith and Patience inherit the Promises.*

I have been the less prolix in my Discourse upon these words, that I might have some time to spare, to pay those Respects which are so justly due to the memory of that Reverend and Worthy Man whose Funerals we now solemnize.

Upon which occasion, I must take liberty to bewail the misfortune of this great and Wor-

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thy Auditory, that this Lot is fallen upon me, who in divers respects am less fit for this Service than many worthier Men of this Neighbourhood. Not only because of my own Defects, of which I desire always to be duly conscious; nor, together with that Consideration, because of the straits of Time only, which gave me less leisure to recover my self from an hurry of Thoughts; but also because of the distance in which I have lived from him, which gave me less opportunity of making those Remarks upon his daily Conversation, which would have helped forward the Character that ought to be given of him. But when I have promised my self, that you who conversed with him oftner, will supply the Defects that you find in this Account, from your more frequent and daily Observations of what was eminent and praiseworthy in him; I take leave to proceed, when I have first said,

That I have known him not much less than 40 Years. And besides divers Correspondencies by Letters, I have had the happiness of frequent conversing with him, and therefore may be thought in some measure fit to say something of him.

In which I may be excused from giving a large account of the former part of his Life, before he was fixed in this Place, or before I had any knowledg of him.

For though he was born in this County and Neighbourhood, and educated in this School; from whence he removed to *Katherine-Hall* in *Cambridg*, and from thence to a private Town in
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this County (*Chipping-Ongar*) where he began his Employment of a School-master, and where he gained such a reputation for his Abilities in that Employment, that he was, after a few Years continuance there, solicited to remove to *Ipswich*: In which Town of note, he was understood to be so perfect a Master in his Art, that the then Lord of *Warwick* courted him hither. Yet these things being so long ago, that there are few alive that can give any perfect account of them, and he being settled here in the Year 1649, (or thereabouts, I am sure before the middle of 1650) he has lived here long enough to make good the Truth of all I shall say concerning him. Which I reduce to these Heads.

I consider him	{	As a Man.
		As a Neighbour.
		As a Friend.
		As a School-master.
		As a Divine.
		As a sincere honest Man, and good Christian.

I. As a Man, I only remark the strength and vivacity of his old Age. God blessed him with an able Body fit for his able Mind. He was not *pondus inutile terræ*. He did not out-live his Serviceableness. His Strength and Health continued with him, so as he was not wanting to his Employment, even almost to the last days of his Life. Which I do not note as properly his Vertue, for then it would be imputable as the Fault of those who decay sooner, but his Felicity

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Felicity it was, and the Felicity of those who were recommended to his Care; that they did not waste a great deal of their precious Time under an old decayed Schoolmaster, who was not able to fulfil the Ends for which they were sent to him. But when he was of a great Age (about 76) as he esteemed himself born for Service, so he was able to pursue the Ends for which he came into the World, as long as he continued in it.

2. What a Neighbour he was, you of this Place do very well know. How useful and friendly; how ready to make Peace, and to do all good Offices that lay in his Power. Of this I may be allowed to say the less, because Envy it self cannot charge his Memory in this Matter. He never was a self-designing Man. He was of no sour or morose Disposition. Never inclined to make or increase Quarrels or Contentions. Nor could he be content to cloyster up himself, and to live so retired, as to deny others the advantage of his Conversation; but hearty and free, and open-spirited, and as willing to do Kindnesses, as others are to receive them.

What an excellent Companion he was, all the Country knows, as well as this Town. Nor do I know one Man this day in *Essex* of more general Acquaintance, and whose Company was more universally grateful, and well accepted, than *Mr. Glascock's* of *Felsted* was. A great Argument that he did not manage private Intrigues to the prejudice of any with whom he conversed: He was no double-tongu'd Man, to
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whisper Stories in one place, and contradict them in another ; but where-ever he came he was so heartily welcome, as it appeared, that all Men had confidence in him, and by long experience they found, he did not deceive their confidence. Such was his more general Conversation.

But 3dly, as a friend, I must do that right to the sacredness of Friendship, as to propose him for an excellent Example of a trusty Friend. There is so much artifice and pretence in the World, that it is not easy to know whom to confide in.

Love's almost lost, the way of Friendship's gone. Herbert.
Tho' David had his Jonathan, Christ his John.

But this was a Man to whom you might freely unbofome your Souls ; to whom you might safely commit a Secret ; of whose assistance you might promise your self in any case that was in his Power, so far as it was not base or dishonourable. And there every good Man must stop. He that is *Amicus usq; ad aras*, may be allowed to go no further, lest whilst he values the Friendship of this World, he becomes the Enemy of God. But he that wanted a Friend, and knew how to make a good use of him, might know where to find him, as long as this our Common Friend lived.

This I have thought my self obliged to say, because I say it upon good assurance ; from the very friendly respects he has been pleased long
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to bear to me; which because I have so little deserved from him, I make no doubt but that he has with the same sincerity approved himself to many others.

That which I have hitherto said, I did not well know how to contract. But,

4. I must beg a little more of your patience to recommend him as Eminent in his Profession as a *School-master*. In which, before he came hither, he was of so good Note, that divers Persons of Quality sent their Children with him hither, from *Ipswich*; chusing rather that they should be at a greater distance from their Parents, than not be under his Care.

Here he has lived about 40 Years: And if we might make Guesles at things, it is a great presumption, that he was admirably well qualified for his Employment; In that, whereas in a much less tract of Time, many other Men, in several Professions, either by their own Irregularities and Indiscretions, or by the forwardness of those among whom they have lived, have out-lived their Credit; yet this worthy and good Man, during his 40 Years abode in one Place, has not forfeited his Reputation, but carries with him to the Grave a very fair Esteem, and an honourable good Name.

So many Gentlemen, and Persons of Honour and Quality as have been bred up under his Care, and having lived to make some Figure in the World, have been able to shew their Gratitude to him, and so many others having committed the Education of their Sons to him, it cannot
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be thought strange, if he has had many and frequent Invitations to dispose a considerable part of his Time amongst his Worthy Friends. And the times of the recess of his Scholars, he did use so to distribute to the great content and satisfaction of those who could be happy in his Company.

And when due allowance is made for that, it is well known how diligent he was, and how he loved to move in his own sphere, and discharge his Duty in his School; where his great Learning was of so publick notice, that it is needless for me to commend that, which no Body ever called in question. The prudence of his Conduct, whereby according to the several Dispositions of his Scholars, he knew how to apply himself to them, so as most successfully to gain upon them, was also particularly remarkable. He loved his Scholars, and was well beloved of them. He seldom used the Rod, but upon the provocation of some Immorality. The very great number of good Scholars that owe their first Learning to his Care, will be able to testify to the World, that if others were not so, it was more the fault of the Scholar than the Master.

There is scarce a more useful sort of Men in a Common-wealth, than good School-masters. They do in a sort *pingere aternitati*; The next Generation depends much upon their Diligence and Care. And for this will the Memory of that Honourable Family that planted him here be blessed (though he survived them all)

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that they recommended so able and useful a Person to that Employment, that had so great an influence upon the welfare of Mankind.

I would ask your Pardon, that I say no more in this part of his Character, where his Excellencies were so peculiar, but that they were so visible and eminent, that there is less need I should hazard your patience. I hasten therefore,

And *5thly*, commend him to you for an able Divine: A Man well skill'd in Controversies; but he knew them better than he loved them; and studied them more for his own Satisfaction, than that he cared to trouble the World about them. Though Preaching were not his constant Province, yet as he had divers Occasions to show his Abilities in that kind, so he did it with great satisfaction to others: and with this mark of self-denial in himself, that he did not affect Pedantry, or a vain Ostentation of that Learning of which he was so great a Master. For though he was a great Critic and Philologist, and in discourse among his Friends, that were capable of that sort of Learning, he was very communicative of his Notions; yet he knew when to lay it aside, as well as when to use it. And that which was more fit for his School, or for the private Entertainment of his Learned Friends, he was well content to keep out of the Pulpit.

Great was his Moderation in Matters of Controversy that were of less necessity. And if in any thing he show'd something like Passion, it was

was against those eager Men, who laid more stress upon the Circumstances than the Substance of Religion. He had indeed a Compassion for Dissenters, and such as by some might be interpreted a favouring of their way: But his Charity was more to their Persons, than their Cause. And by what he had observed in the times (before the return of Monarchy and Episcopacy) when they governed the Pulpits, he was fully convinced of the great necessity of a stated Liturgy; thereby to prevent the Imperinencies and Indiscretions (to say no worse of them) that were so frequent in their Service of God both in Prayer and Administration of the Sacraments. But he had a kindness for the Men, so as to testify it in the most proper way, by endeavouring what in him lay to remove their Prejudices, and to recover them to Communion with us. And if he could have found the same Temper and Candor in them, that he show'd towards them, he had been more successful in that kind.

But though his Temper would not allow him to be fierce, yet he had not such a tameness of Spirit, as not to manifest his Zeal in respect to the Substantials of Religion, a regular Conversation, and good Life. He did often use deeply to lament the Debaucheries and Immoralities of the Age in which we live, and could not endure to see Morality jostled out of Religion.

And this being one Instance of his being a good Man, as well as a good Divine, it leads

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me to the last thing I promised to observe in him, which is indeed much more worth than all the rest, so far as they can be separated from this. He was,

6. A good Man : One that did value Religion beyond Learning, or any other Accomplishments of this Life. How little he valued Riches, appears by the no great Accessions he has made to his Paternal Estate, notwithstanding the many and the long Advantages he had to heap up Wealth, if he had thought himself born especially for that purpose.

How little he was concerned to advance himself in the World, was manifest some Years ago, by his slowness to use his Interest for a School of great Eminence in the City of *London* : In which probably he might have succeeded, if he could have perswaded himself to have quickened his Pace in pursuing after it : But he was contented in the Sphere in which he had so long moved. And as he was not Covetous or Ambitious, so did he give many Instances of his Charity, and Meekness, and Humility, and other commendable Vertues.

He found many Occasions for the Exercise of his Charity, yea, he sought them that he might find them. So ready to help his Neighbours in a streight, that often, when he observed them under troubled Thoughts, he would ask them if they wanted Mony ? and would freely lend it to serve their Necessities. And much good in other kinds he did. But there are two Instances of a liberal Mind, not to be omitted ; He was

was very ready in contributing to the Maintenance of poor Scholars at the University : And so kind to Clergy-men, as to be contented with half pay for the Education of their Sons, and oftentimes with none at all.

His Meekness and Gentleness bore proportion to his Charity. But if I should give particular Instances of it, I must thereby reflect upon the Provocations that have been given him : let it therefore be enough to say, That as no Man can live long in the World, but he shall meet with frequent exercises of his Meekness and Patience, so especially School-masters, who are so often in danger of being ruffled and disordered by the Rashnesses and Extravagancies of their young Scholars, have need of a good Guard upon themselves upon this account. But whatever Mr. Glascock might meet with in this or any other kind, he had a great command of his Passions, and governed them with a like Felicity, as he did his Scholars.

His Humility also (which is a necessary disposition for meekness) was very conspicuous. That esteem which he generally had in the World, did not puff him up to a lofty conceit of himself ; but he was very condescending to his Inferiors in Worth, as well as in Age. And I think few Men are more ready than he was, *in lowliness of Mind to esteem others better than himself.* Phil. 2. 3.

In this Place, where all believe it, the mention of it is enough. But because it is a necessary Qualification of a good Man, let me add a word

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word of his Faithfulness to the Relations wherein he was more peculiarly engaged. A very loving Husband. A very tender Father. A very kind Master, who was willing to give to all that which was just and equal, as *knowing that he also had a Master in Heaven.*

He that was thus careful among Men to render to all their Dues, did not forget his Religion towards God. A sincere unaffected Religion, wherein he did not by any means neglect that which is outward and decent, but lamented the Ignorance of those, who upon that account dissented from us. But he did much more value the substantial Parts of true and undissembled Piety.

Thus he lived to a great Age. The greatest part of his time being spent in the view of the World; he behaved himself so, as he needed not be ashamed of himself, or the manner of his Life.

And as he had for a long time practised the Vertues that were proper to Health and Conversation; so, when it pleased God to change his State, and bring him by some leisurely Approaches towards Death, he was not at a loss for that Patience and Resignation that was proper for a time of Sicknes and Death.

Of which I can say nothing of my own knowledge, not having been with him, or seen him, since his last sickness. But I am very well confirmed, by those who were often with him, that his Behaviour then was according to the Tenor of his forepast Life. He did not covet to live:
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for he had long ago seen through all the Vanities of this World, and did not think it worth the while to live for their sakes. Nor was he afraid to die. And when it came upon him, God was merciful to him, and gave him an easy and painless Death, and made it a comfortable Passage for him into a better World. Where he is (as we with very good Grounds confidently hope) admitted among those that are *for ever with the Lord.*

You that are grown up, will know how to apply these things to your selves, and will understand it your Duty to endeavour so to live, that you may also, when you die, have hopes of being translated into the Presence of God.

Suffer me to make but one Reflection upon all that I have said, for the sake of those who have now lost the Guide of their Youth, and I conclude.

You, young Gentlemen, who have now lost your Master, let me exhort you in these words, *Remember him who has had the Rule over you* : Remember his good Counsels and his good Example, I doubt not but it will be of use to you, in your Passage through the World, when you shall be tempted to any vicious course of Life, to any ungentile, to any unscholarlike, to any Unchristian Practices; to say to your selves, This Advice I remember my Master *Glascock* gave me, and by the Grace of God I resolve to follow it. Your Memories are now tenacious; you will remember what you now hear, much better than

than many other things that may occur afterwards.

I do not tempt you to suspect, that you shall find reason to bewail the want of him in his Successor; That Person of great Honour, who is concerned in it, will take all due care to provide you one, that shall well build upon the Foundation that is already laid: Yet, together with the Instructions which you shall hereafter receive, remember how you have been already taught; And as you loved your Master, so follow his good Counsel.

And if we all use our best diligence, to follow this and other-like good Examples, then may we hope that we shall, in God's due Time, find the same Reward of our present Holiness; and we, with all the Holy Servants of God that are gone before us, shall be taken up together to be *for ever with the Lord*. Which God of his Infinite Mercy grant, through our Lord and Saviour Jesus Christ. *Amen.*

FINIS.

